OUR SUNDAY VISITOR

The national Catholic Action weekly

Fort Wayne Edition

MAGAZINE SECTION

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This is a Catholic Church!

'I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth'

REV. WILFRED G. HURLEY, C.S.P.

THIS is a Catholic Church.

We open the door and enter.

For a moment, we stand still!

Inevitably, to our minds come the words of Holy Scripture: "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth!"

And, surely, this is a place set apart!

This is God's true tabernacle among men.

The very atmosphere of devotion. The intense, penetrating silence! The feeling of contentment, happiness, and peace which reaches out to welcome us. The beauty of the statues, the scent of the flowers, the flickering light of the candles, all hold us in their tremendous appeal. We feel in our hearts and souls the living presence of the Living God! The thought comes, from which there is no escape, even for those who are not of the Faith: "Truly, this is Our Father's house!"

The idea of the Church as a "meeting place," or a "meeting house," or as a "place for public assemblage for worship" seems completely harsh and without understanding.

For, this is His tabernacle where God dwells among men!

"Behold!," said Christ, "I am with you all days even to the consummation of the world."

And this is His tabernacle on earth. A tabernacle wherein He dwells. Where we can come to Him. Where we may speak with Him. And where He, in turn, will speak to us. Where "heart may speak to heart."

Where He pours forth in abundance and super-abundance His infinite love and mercy, goodness, peace and protection into the souls of men.

Where He brings Faith to those who would doubt, Hope to the despairing, Joy to the downcast, Solace to those who sorrow, Love to the despised.

"Come to Me," He said, "all ye who are weary and heavy laden, and I will refresh you!"

Hence, the beauty, the devotion, the very spirit of holiness! For, this is the temple of God!

This is a Catholic Church!

THIS is the very centre of our lives as Catholics. Here, by the Sacrament of Baptism, we were made the living children of the Living God. Here, by the Sacrament of Confirmation, we were made soldiers of Christ. Here, in the Confessional, we receive Christ's forgiveness for our sins. Here, at the altar railing, we receive in Holy Communion the strength and the help of Almighty God that we may pass our days loyal and faithful to His commandments.

Here, we gather on Sunday mornings and holy days of obligation to render to God our public worship. Here, the Catholic boy and girl are united in the bonds of Matrimony.

Here, we come to thank God in times of joy and happiness. Here, we come to seek God's consolation in times of sorrow and heartbreak.

And, when death calls, here it is that our earthly remains are brought for the final blessing before we are laid away forever, in consecrated ground.

And it is here that we shall never be forgotten! The world will go unheeding on its way. But, until the end of time, in every Church, at every altar, our souls shall be remembered in the prayers of every Mass. Is it any wonder, then, the depths of feeling and love which Catholics have for their Churches?

To Catholics, it is a place hallowed and sacred!

To Catholics, it is a place set apart for God and His worship!

To Catholics, it is God's dwelling place on earth!

To Catholics, it is a (*Continued on page 6*)

GOD LOVE YOU

·*Most Reverend*

Fulton J. Sheen

RECENTLY after a talk on the Missions in a small town in the Middle West, a little girl aged five came up to the platform with a small bouquet of dandelions tied with a string, and presented them to me. "Why do you give these to me," I asked. "Because I love you." "Do you ever bring any flowers to Our Lord," I asked. "No, I give Him myself," she answered.

In Mission work we have always insisted on the difference between giving what we have and giving what we are, but we never heard it expressed so beautifully before. The 133 Directors of The Society for the Propagation of the Faith in the United States are the arm of the Holy Father in providing for his 100,000 missionaries throughout the pagan world. We not only want to help them by providing schools and leprosaria—we also want to aid in your sanctification. Let the world tell you to "give;" our mission is to **"sanctify" both the receiver and the giver.** We do not want merely to heal a leper in Christ's name through your sacrifice; we want to draw you closer to the Heart of Christ through the same sacrifice.

As Our Lord gave Himself up for us, so we ought to give ourselves up to Him. We can do no greater honor to our Lord's Cross than to follow it so that others in pagan lands may know and love Him. When you write to The Society for the Propagation of the Faith, say: "Enclosed please find a splinter of the Cross and a sacrifice that I never could have made if Our Lord had not died first for my sins."

GOD LOVE YOU to J. O'B. for $1.00. "Here is a dollar for my extra cup of tea each morning." . . . to T. L. "Enclosed is $5.00, part of an award which I received in Nursing. I hope that it will be of some help to the missionaries in their wonderful work of saving souls for Christ." . . . to G. J. S. for $507.00. "With the greatest of pleasure I send this amount as Our Lord's Share (my partner) of my business volume to thank Him for His wonderful blessings." . . . to M. M. T. "Instead of buying some new clothes for school, I am sending this $5.00 so that you may buy something for the children of the Missions." . . . to Mrs. H. K. for $7.00. "Please use this money for the hungry and poor. It is a promise to our Blessed Mother—to send ten per cent of any unexpected money I receive." . . . to Mrs. S. "I had a good dinner which was two dollars so here is the same amount for food for Chinese orphans." . . . to J. B. for $1.25. "I am enclosing my monthly dollar plus an extra quarter because I passed in school." . . . to B. P. (age 14). "Enclosed is $1.00 which I was saving to buy a skirt with. But I know the missions can use it more than I can."

Are you able to say as this little girl said, "I give Him myself." Our Lord says: "Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven." And will you not help others to enter into the kingdom of heaven also? Make it possible for our Holy Father's missionaries to continue spreading the word of God. Assure them of your continued support through an Annuity with The Society for the Propagation of the Faith. When you take out such an annuity, you receive a fixed income on your investment; when you die your money goes to the Holy Father's Mission. For further information about annuities, write to The National Office of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N. Y.

Cut out this column, pin your sacrifice to it and send it to the Most Rev. Fulton J. Sheen, The Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1x, N. Y., U. S. A.; or your own National Director.

FORT WAYNE DIOCESAN EDITION

OUR SUNDAY VISITOR

With YOUTH Section

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Editors' Views on Current Events

Right or Wrong

Before the Elections

IT has been suggested by Lt. Col. John J. McCarthy, U.S.A.R. of Larchmont, N.Y., writing in the Brooklyn Tablet, that the voters get their candidates' views in detail before the election. He proposes these questions be put to the various candidates both by registered mail (return receipt requested) and in public meetings:

1. Do you support the censure of Senator McCarthy by members of the Republican Party in the Senate?
2. Do you favor the long-range foreign aid as proposed by the President?
3. Do you support the Bricker Amendment?
4. Do you support the Status-of-Forces Treaty?
5. Do you support an investigation of tax-free foundations (all of them, extreme right and extreme left)?
6. How do you stand on the union shop and the closed shop?
7. What is your attitude on the "right-to-work" laws?
8. What is your attitude on participation of this nation in the International Labor Organization and to what extent?
9. What are your views on further use of United States forces in policing actions and under what conditions will you vote to order our men into war?
10. How do you feel about proposed changes in the McCarran Act on Immigration?
11. Are you in favor of, or opposed to, the attempts to put a 25 per cent ceiling on income taxes?

"If they don't have the courage to answer you now, how can you expect them to stand up against minority pressures after election?" asks Col. McCarthy. "If they don't respect you enough to answer your inquiries now, how can you expect them to respect you when they don't need you—after elections?

"If you vote for them, or against them, without knowing how they stand on these issues, what right have you to complain about their actions after election?

"If you won't spend the time and the effort to interest yourself in these questions, then by what logic do you feel you should enjoy the blessings of our republican form of government?"

An Untenable Claim

THE following letter is self-explanatory. It was addressed to the editor of the London (Catholic) Universe and it is such a neat statement of the facts that we have clipped our copy and filed it for future reference. Here it is:

"Sir,—Your report of the efforts of the Provost of Bradford Anglican Cathedral to persuade the Post Office authorities to print 'Roman Catholic' in place of 'Catholic' in describing Catholic churches, organizations, etc., in Telephone Directories is significant of the desire among many Anglicans to claim the title of the one Universal Church which is known throughout the world as the Catholic Church.

"The Church of England is truly Anglican in that its doctrine and authority, emanating from the English Crown and Parliament, are confined to parts of the world where English influence originally placed them.

"Furthermore, the legal title of the Anglican Church is 'The Protestant Reformed Church of England by law established.' The Coronation Oath tendered to the Sovereign thus defines this Church which the Sovereign swears to uphold, and who is, in fact, its supreme Spiritual and Temporal Head. Such a Church cannot, therefore, claim to be Universal, that is, 'Catholic.'

"Surely the Anglican Provost should rest content with the title and status of his own Church?

"The Acts of Uniformity and Supremacy of the first year of the reign of Elizabeth I clearly prove that the Church of England was forcibly established by the law of England which enacted terrible penalties for non-compliance with what was then commonly called the 'New Religion.'"

In This Issue . . .

● **"THE IDEA** of these articles is," say **Father Wilfred G. Hurley,** C.S.P., author of "This is a Catholic Church!," "as has been all my apologetic work, an explanation for non-Catholics. But, in these series, I believe it's a different approach. It is completely positive . . . I believe that is what people want today—something they can look up to, and admire and respect."

"This is a Catholic Church!" is a chapter from a forthcoming book by Father Hurley, tentatively entitled "The Power and Glory of the Faith." Father is a prolific writer. Besides numerous pamphlets, he is the author of the book, "I Believe," which has sold over a million copies.

Foreign Handouts

SINCE July, 1945, we have given away over $54-billion in foreign aid—$323 per American.

R. H. Shackford of the Scripps-Howard Staff thus estimates the buying power of $54-billion:

1. It would buy nearly 11 million Cadillacs. That is six times more than all the Cadillacs ever built.
2. It is more than one and a half times as much as all Americans paid in 1955 individual Federal income taxes.
3. It would buy 2,700,000 houses at $20,000 each.
4. It would pay for 6,750 B-52 intercontinental bombers at $8-million each. (We have only 47 in service.)
5. It would put 41 pairs of nylons on each of the estimated 1.3 billion females in the world; or provide a half pound of butter a week or a one-pound T-bone steak every other week for a whole year to each man, woman, and child in the whole world.

It all started with $49-billion in lend-lease and other aid during the war. In 1948, Secretary of State George C. Marshall proposed a 4-year program involving an additional $20-billion in purely economic aid to help put Europe on its feet. The European countries were supposed to match our donations dollar for dollar. But in 1950, halfway through the Marshall Plan, came the Korean War. Everything shifted to military aid and it has stayed there ever since. Since the Korean War, we have given our allies $14-billion in military equipment.

The trouble is, no one can tell precisely what all this has accomplished, nor does Mr. Eisenhower have a clear idea of what he will do with the money already voted for next year's foreign aid.

Government Unions

DID you know that the law forbids government employees to band together in unions? This condition would be remedied by a bill introduced before Congress by Representative George Rhodes of Pennsylvania, H.R. 697:

"The right of officers or representatives of employe organizations representing employes of a department or agency or subdivision of such department or agency, to present grievances in behalf of their members without restraint, coercion, interference, intimidation, or reprisal is recognized."

The bill proposes that within six months of the effective date of the amendment, the heads of government agencies shall give representatives of government workers the opportunity to confer on matters of policy.

Naturally, this is all in harmony with the social teachings of the Church. Further, the American Bar Association says of the issue that

"A government which imposes upon other employers certain obligations in dealing with their employes may not in good faith refuse to deal with its own public servants on a reasonably similar favorable basis, modified, of course, to meet the exigencies of the public service. It should set the example for industry by being perhaps more considerate than the law requires of private enterprise.

"Government which denies to its employes the right to strike against the people, no matter how just might be the grievances, owes to its public servants an obligation to provide working conditions and standards of management-employe relationship which would make unnecessary and unwarranted any need for such employes to resort to stoppage of public business—**Father Richard Ginder**

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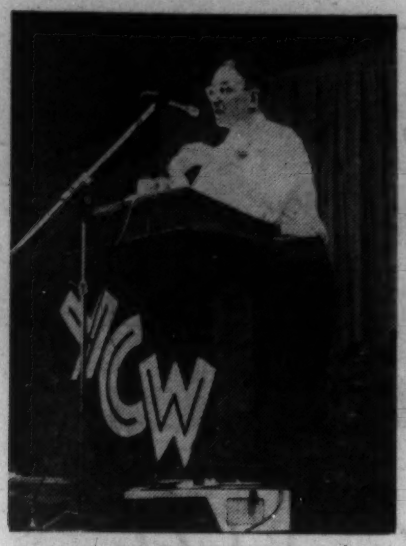
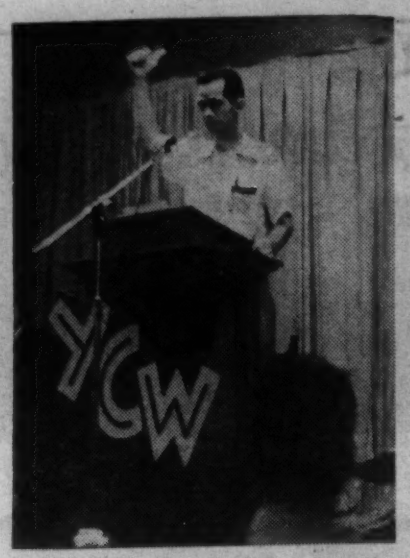
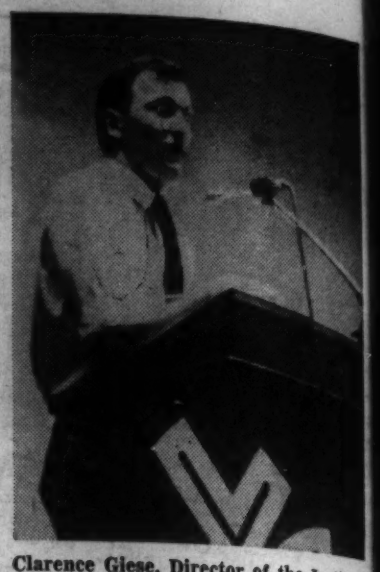


Monsignor Reynold Hillenbrand of Chicago, the General Chaplain, spells out the Social Teachings of the Church as a basis for the 1956 Y.C.W. program.

Congressman Eugene McCarthy of Minnesota urges the young delegates to become active in politics at a session of the annual Y.C.W. Study Week.



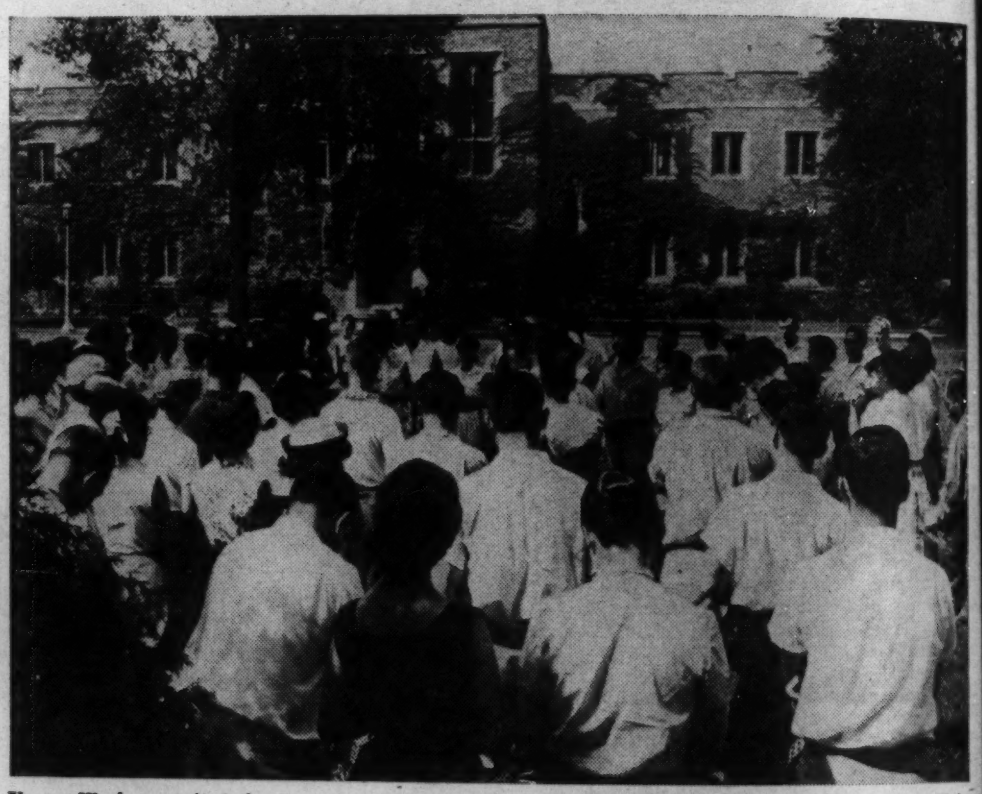
New President, Bernie Kelly, spent several years in the St. Henry's section, Chicago, took a training program, then organized groups in Milwaukee.



Clarence Giese, Director of the Institute of European Studies, will direct the Pilgrimage to Rome, August, 1957, where 25,000 Christian Workers will gather.

Besides workshops on unions, politics, automation, and techniques of the movement, the delegates had ample time for social activities. Picnics, ball games, dances—all were a part of their annual week.

Young Christian Workers Study, Pray and Play Together One Week at Notre Dame



Young Workers recited the Rosary each day in front of the Engineering Building at Notre Dame Univ.

A picnic was enjoyed by delegates at Our Lady of the Lake Seminary at Lake Wawasee, Indiana.

FOUR hundred Young Christian Workers and their priest chaplains from all over the United States convened on the campus of Notre Dame last month for their Fourth National Study Week.

Acclaiming Bernie Kelly, a twenty-five year old leader from Chicago as their new president, they adopted a vigorous thirteen point platform for young working people.

Organized in parish sections in more than fifty cities across the country, the Young Christian Workers is composed of young fellows and girls working together in small groups in the parish to better the lives of other young people in the neighborhood and at work.

Each week they meet with a parish priest who serves as their chaplain. These groups are small so that everyone has a chance to speak about the things that affect his everyday life. They talk (and act) about such problems as friendship, work, leisure time, preparation for marriage, parish life and the community.

The Young Christian Workers is an international Catholic youth movement, organized in sixty-four countries of the world and numbers more than a million and one half members.

Gabriel Murray, a young photographer from Chicago, took the pictures reproduced on these pages. They capture the spirit of young people working, praying, playing, and learning together in order to serve Christ more effectively at home and at work.—**Vincent J. Giese.**

National Platform of the Young Christian Workers—1956

WE, the Young Christian Workers of the United States, being members of an international movement, with a deep concern for the dignity of work and workers and a desire to serve them, loving God and neighbor, believing in the dignity of man, and striving for a more perfect social order, state the following:

1. We feel particularly responsible for all young working people and challenge every young person to know and accept his responsibility in our world.

2. Every worker has the right to a saving, family wage, particularly married men so that the wife can take her proper place in the home.

3. Wages have a priority over profits.

4. All workers have the right to organize and should join and participate in unions or professional organizations.

5. Any laws or practices such as "right-to-work" laws that interfere with the right to organize, violate social justice and should be repealed.

6. Women and men doing equal work should receive equal pay.

7. Racial, religious, and economic discrimination of any sort is immoral.

8. Pre-marriage courses are one of the best preparations for happy marriages and therefore should be made available to many more young workers.

9. More young working people should actively participate in local political affairs and all should vote.

10. We advocate slum clearance and low cost housing for wholesome family life. When private enterprise is inadequate government action is necessary.

11. The United Nations is one of the great hopes for peace and deserves our support.

12. We further foster and believe in cooperation between management and organized labor as outlined in the Industrial Council Plan.

13. We are aware that the liturgy is the life of the Church, and we therefore encourage greater lay participation in the sung and dialog Masses and other forms of the Church's official worship.

At the Service of Mankind

The Modern Apostle

REV. LOUIS J. PUTZ, C.S.C.

THESE days we hear a lot about Communism. We should hear more about community. The basic Christian answer to a world torn apart by selfish, individualistic striving is sharing, being a true member of the human race. At Communion time this aspect of community is very much emphasized. Already at the *Our Father* which begins the Communion service, we ask God to forgive us as we forgive those who trespass against us. Then at solemn Mass there is the Kiss of Peace which in the old days was given to all the faithful. At the Confiteor we ask forgiveness of God, but also of Mary and John the Baptist, the Apostles Peter and Paul, all the Saints and *you brethren*. It seems that the Church wants to emphasize that before Christ can come truly into our hearts there must be no obstacle to unity and community. We can only truly possess Christ together. He is too great and too divine for any of us all by ourselves.

What do we understand when we say that community is the Christian answer to the ills of the present time? And Communism is really only a poor substitute, totally unsatisfactory, yet many choose it because they have given up on the Christians. It was Gandhi who said that he admired Christ and the Beatitudes, but he had not found them practised among Christians.

The first basic attitude of community means that we be open to all genuine values. Wherever there is reality, there is God. God can be discovered through all nature and through all persons and peoples. The moment that we close ourselves to our fellowman because of the color of his skin, the sound of his voice, the poverty of his origin, the stamp of his political opinions, we are excluding reality, we are denying Christ. "Whatever you do to the least of my brethren you do unto me." That is a sweeping, all embracing, universal love. Jew or Gentile, slave or freeman, St. Paul said, all have an equal right to the incorporation in the Mystical Body of Christ. That is the great deliverance Christ brought. We must respect this basic dignity in them even before they become Christians. The Christian must reach out to them and beckon them to the marriage feast.

A SECOND point of community is that we accept people as they are, that we do not expect them to come up to our man-made standards. How drab the world would be if it were made to our own image and likeness. But since man is made to God's image, the variety can be infinite. There are many members but one body. So it is with the Body of Christ. Man becomes perfect only by sharing in the richness of others. It takes three to co-create a human person: father, mother, and child. The youngster is not very old when he realizes that even his parents cannot provide everything for him. He goes to school, he needs a gang, he must associate with others in order to learn, to grow and to be happy. The more complicated and advanced society becomes the more we are dependent on others for our wellbeing.

Did you ever give it a thought how many persons have actually contributed to making you happy for a day? All it took to grow the food you eat and to market it and to put it on your table? Then imagine what it took to manufacture the machines that went into all these processes? I dare say that almost everything we own from the tooth brush we use in the morning to the pajamas we put on at night, involved many thousands of processes and people. Whether we admit it or not, we are a united world materially, physically and the technical oneness of the world has far outstripped the spiritual unity. One of the most powerful steps towards unity is to accept people as they are and work with them as they are. Christ accepted mankind and his Jewish origins. He did not look for greener pastures. When He could have gone to the Samaritans and to the Gentiles where He would have been much more appreciated, He stuck to his fellow Jews. "He was sent to the lost sheep of Israel."

A THIRD point to be emphasized is that there is no Christianity that does not serve. It was Christ's last gesture before His death. He took a cloth and tied it around his loins just like a slave and began to wash His disciples' feet. "Do you in like manner . . . If I your Master wash your feet, you should wash one another's feet." "I am come to minister, not to be ministered to." The disciples took that very literally, so right after the Ascension and especially after Pentecost, the Twelve used to serve at tables and the Christians possessed all things in common. Later on, they realized that Christ meant a more universal service. But if Christianity is God's love on earth, it is clear that only an internal and external gesture of sharing and community can bear witness to the reality of that love among men. "See, how they love one another." This action of the early Christians was more eloquent than all the words that were said.

Christianity's answer to the world's greed and surplus problem is a willingness to share with one's fellowman, a willingness to receive from him, a gesture of friendship and sign of recognition. Humanity can exist only by way of love. Unless we learn to love, we are not ready for heaven which is a state of love, a community.

It is significant, indeed, that Our Lord always compared heaven to a banquet feast. What better picture to describe community? It will be realized in heaven, but it must begin on earth. Communion at Mass must bring about community in the family, in the school, in the economic and political worlds, among the Nations. Evidently it is up to the Catholics, up to the lay apostles to set the pace.

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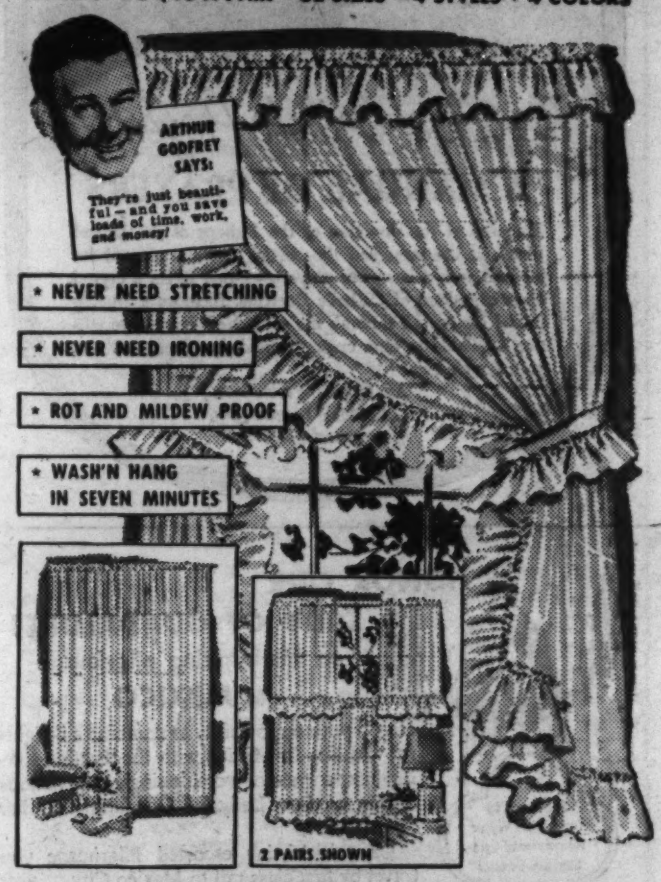
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90"	63"	9.98	5.98
90"	72"	10.98	6.39
90"	81"	11.98	6.79
90"	90"	12.98	7.09
*90"	99"	13.98	7.49
180" (Double Width)	72"	19.98	12.69
180" (Double Width)	81"	21.98	13.78
180" (Double Width)	90"	23.98	14.69
*180" (Double Width)	99"	25.98	15.78
*264" (Triple Width)	72"	28.98	19.98
264" (Triple Width)	81"	30.98	20.98
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Width per pair	Length	Usually	Now
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72"	38"	4.69	2.59
72"	40"	4.89	2.79
72"	45"	5.29	2.98

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Width per pair	Length	Usually	Now
*82"	45"	4.69	3.19
82"	54"	5.29	3.49
82"	63"	6.19	3.89
82"	72"	6.49	4.19
82"	81"	7.09	4.49
82"	90"	7.79	4.98
82"	99"	8.39	5.59
*82"	108"	8.98	5.98

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108"	7.98	4.29 Per Panel

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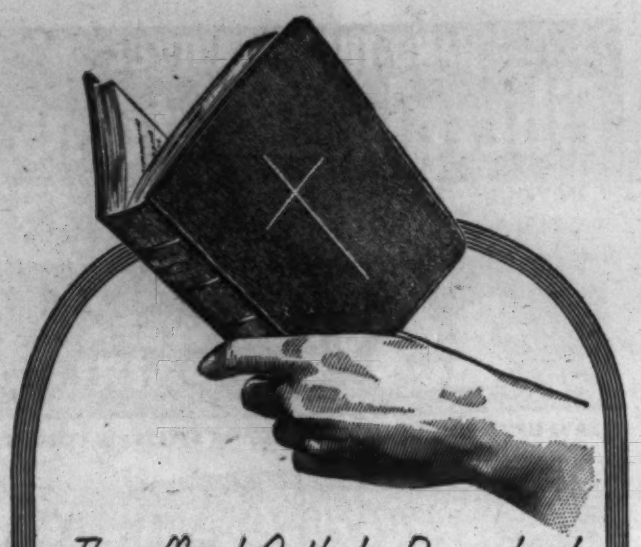

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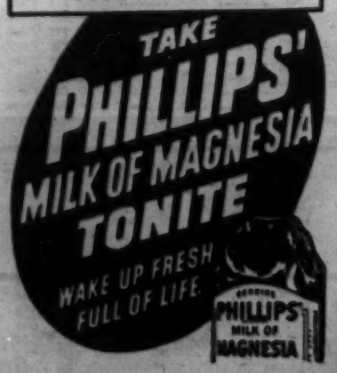

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This is a Catholic Church

(*Continued from page 1*) place loved and cherished above all other places on earth!

Thus, how true it is that to understand what the Faith means to a Catholic, we must realize what a Catholic Church means to those of the Faith.

And this is why, in the building of a Church, we use the best that art or science can offer. And in its decoration, we must use the finest that inspired painting, devotional sculpturing, decorative skill and loving thought can give in making this dwelling place of God beautiful and inspiring.

From our towering city Cathedrals to the little, humble, village Chapel, always this desire is in our minds.

Always this one thought in mind! To make this temple of God pleasing to Him! And to arouse the love and devotion of those who come to worship! To inspire them! To comfort and console them! To bring to them the realization of God's care, protection and His infinite love for them!

The statues and paintings of the saints are there to guide and inspire us to follow their glorious example. Hence, in our Churches, to the left and right of the altar, you will always find statues of the great St. Joseph and the Blessed Virgin Mary. That, at least once a week at Sunday Mass, by looking upon them, we may be reminded of the great ideal of sanctity which they bring to us. To inspire, encourage and help us as we walk along the path of life into eternity!

Thus, it is with the other pictures and statues of the saints of God. The gentle St. Francis of Assisi. The wondrous St. Anthony. The zealous St. Dominic. The fearless St. Patrick. The glorious St. Boniface. The sweet little St. Therese of Lisieux. The noble St. Anne. The thoughtful St. Rita. Or, the Saint in whose honor the particular Church is dedicated.

They are our examples, our models, our friends, our loved intercessors in heaven!

Thus, it is for this reason that, before their pictures and statues, you will see little votive lights burning. We have asked these saints to help us. And so we light these little candles. And, as we leave the Church to take up our daily cares and toil, these little lights bring to our hearts a certain happiness and contentment in the thought that they will continue to burn there, as a symbol of our love and devotion.

AROUND us, on the walls of the Church, hang fourteen paintings or pictures surmounted by little crosses. These are known as the "Stations of the Cross." Their purpose is to bring to our minds the events of that first Good Friday, when Our Lord carried His cross from Pilate's palace to Calvary's hilltop. Since the day of Christ, the pilgrims to the Holy Land thus followed the "Way of the Cross." Stopping for prayer and meditation at the various places where the different events occurred. Thus, the three places where He fell those three times beneath the weight of the cross! Where He met His Blessed Mother! Where He spoke to the women of Jerusalem! And the other places of hallowed memories.

In this way, these Stations aid us to walk with Him in spirit, again and again, as He goes along the road to His death.

In the Old Law, by the command of God, Himself, sacrifice was the essence of His religious worship. There must be an altar! A Priesthood! And a Sacrifice!

And is He not a changeless God?

But now, as Christ prophesied, the old temple has been destroyed. The old Priesthood has completely and hopelessly disappeared. The old sacrifices of goats and oxen are no more.

Yet, sacrifice is, and always must be, the essence of His worship!

Here in the temple of the New Law! With the new Priesthood standing before the new altar! The new Priesthood ordained by Christ, Himself! And, on that altar, the Sacrifice of the New Law!

Here is the fulfillment of the prophecy of Malachias! Through his lips, God had spoken concerning the passing away of the sacrifice of the Old Law and its fulfillment in the New Law:

"I have no pleasure in you and I will not receive a gift of your hands, said the Lord of Hosts: for, from the rising of the sun to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles!"

Here is the new Temple!

The new Altar!

The new Priesthood!

And the new Sacrifice of "the clean oblation."

"Do ye this," commanded Christ!

And from that day of His command, down through the ages, in His Holy, Catholic Church, it has been done!

Today, as it always has been, as it always must be, the one great fact in t ever-changing history of mankind!

The new Sacrifice of the clean oblati known as the "Mass." A word so ancie that the exact meaning of it is uncerta Although, it would seem, that it comes fro the Jewish word "missach," meaning "free offering."

It is the re-presenting to God of t Body and Blood of His only-begotten So Jesus Christ. The Lamb of God slain f the sins of the world! A Sacrifice for t redemption of mankind. And it is also t means by which the Eternal God wou dwell among man in His Sacrament Love!

And what about the candles on t altar shining so gloriously and shedd their golden lustre on the immaculate whi linen which covers the altar table.

AS with every other object and ever ornament in the Church, they have a ver definite purpose and meaning, and th meaning and purpose is two-fold. In th service of the altar, only beeswax candle are used. For a beeswax candle is a stri ing symbol of Christ!

"I am the Light of the world," sai Christ. (John 9, 5)

"Born of the Virgin Mary" solemnl declares the "Apostles' Creed."

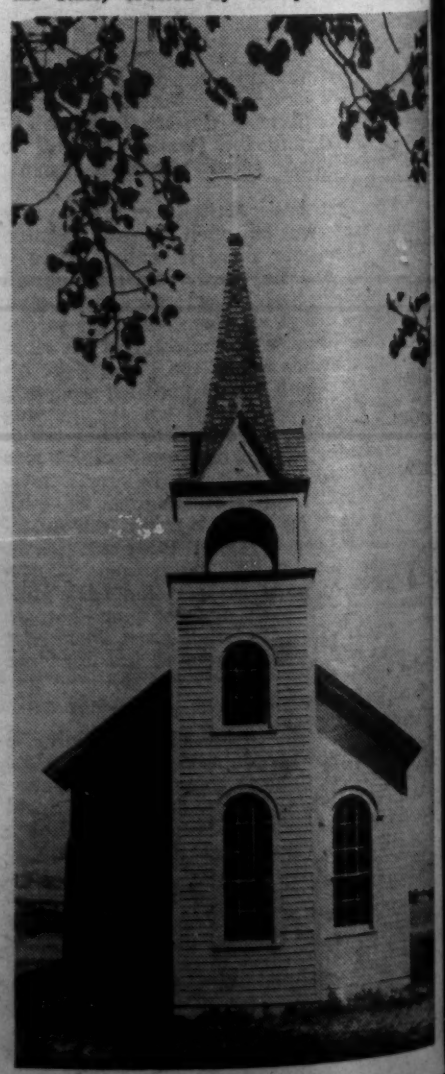
In giving light to the world, Christ sac rifices Himself completely!

Beeswax, as we all know, comes onl from a virgin bee. It gives a light, bright clear and steady; unlike stero and othe candles, beeswax, in giving light, consume itself completely.

Moreover, when Catholics see the glo of these flickering candles, their minds im mediately turn back to the apostolic days To the very infancy of the Church! Tha terrible time of persecution, when for three hundred years Mass could not be cele brated on the face of the earth. When w did the only thing we could do. We dug down into the earth and there, in those underground passages known as the "cata combs," we offered up the Holy Sacrifice This hallowed underground, sometimes called the "City of Martyrs" because here we laid to rest the martyred remains of over two million men, women and even little children who suffered and died for Christ. Martyrs of Christ who gave up their lives for the Faith that we might have it today!

And because we could not, and would not, forget these heroic martyred saints from that day to this, even though Mass might be said in an open field under the blinding light of the noon-day sun, nevertheless, these candles burn to recall to us

This is a Catholic Church! . . . St. Joseph's church, 30 miles southwest of Helena, Montana. It was the first Catholic church in the state, erected by the pioneers in 1873.



s is a Catholic Church! . . . the largest in the world, St. Peter's illica in Rome. The center of Catholicism, this magnificent edi- has been the scene for important Papal functions since 1870.

inspiring, although heartrending days in the beginning the Church.

Furthermore, when the remains of these mar- s, mangled by the teeth of the wild beasts, charred fire, or pierced by crucifying nails, were brought n into these catacombs, they were placed in tombs ved out of the walls. The top of the tomb serving as a le for the altar. And thus, the Mass was said over them. en, as from Rome the Missionaries went forth far and e to teach all nations, they took with them the relics these martyrs. To place them in the altars of the new urches as they were established.

Thus, today, enter into any Catholic Church through- the world and lift up the linen cloth which covers the r table, and there, in the middle of the altar, is a small are stone. Cut into this stone are five small crosses in en of the Five Wounds of Christ. It is this stone that Priest kisses in the ceremonies of the Mass. Inside this ne is a tiny hollowed space, and sealed in this space is a c of some martyred saint. And as the Priest, standing re in the candlelight, reverently kisses this stone in a mage of love and gratitude, nineteen centuries are swept ay. With the Priest, we are united in worship with these rtyrs of the apostolic age, thus vividly portraying to us unbroken continuity of the Church from the day of rist until now!

And so it is, and ever must be, until the end of time!

FINALLY, above the altar, we see a Cross, and on this oss hangs an Image. The Image of the Man-God scourg- Crowned with thorns! Crucified! Nailed there even He was nailed on the Cross that terrible first Good Fri- ! Wherever the Mass is offered, it must be offered before h a Crucifix!

The modern world may not like it! They are reminded forcibly that they, too, must die! That they must stand judgment before this Crucified Christ!

But, we are Catholics. And we love the Crucifix! We e what it brings to our minds. For His life resembles own. He, too, toiled and labored! He, too, loved and fered! But, above all, we love it because when we look on the Crucifix, we are reminded of His words of conso- ion, kindness, gentleness and love.

We remember His words:

"Thy sins are forgiven thee. Go in peace and sin no re."

"Do not let your heart be troubled, or be afraid!"

"In My Father's house there are many mansions . . . o to prepare a place for you."

"I will take you to Myself; that where I am, there you o may be."

"My peace I leave with you, My peace I give to you!"

"I am the Way and the Truth and the Life!"

"If you love Me, keep My commandments!"

"If anyone love Me, he will keep My word, and My ther will love him, and We will come to him and make r abode with him."

This is a Catholic Church!

Is it any wonder, then, why we love it? Why we cherish Why it is so near and dear to the heart of every tholic?

A place of contentment! Happiness! Consolation! iritual joy!

A place in which we find Peace!

The peace of God! That peace which the world cannot e!

God's tabernacle on earth!

Where God dwells among us!

"All men seek for Thee," they told Christ.

"Did you not know," said Christ, "that I must be in My ther's House?"!

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THAT'S WHAT YOU WERE WONDERING WHEN...
IGNATIUS, THOMAS, WE ARE MEETING IN THE USUAL ROOM. WILL YOU BRING THE REFRESHMENTS?
RIGHT AWAY.
YOU PROMISED TO TELL ME WHAT THE TROUBLE IS.
JUST KEEP YOUR EARS OPEN, AND YOU'LL HEAR FOR YOURSELF.
WE HAVE NOT BEEN IDLE SINCE YOU LEFT. WE ESTABLISHED CHURCHES IN THE AMANUS MOUNTAIN REGION AND AS FAR AS CILICIA.
THAT IS GOOD NEWS.
BRETHREN, THERE IS A GREAT FUTURE FOR THE CHURCH AMONG THE GENTILES.
DID NOT CHRIST SAY THAT WE MUST TEACH THE GOSPEL TO ALL NATIONS?
BUT TELL US, PAUL, HOW DO THE NEW CONVERTS IN GALATIA LIKE OUR DIETARY LAWS?
IGNATIUS, YOU AND THOMAS MAY LEAVE NOW. THOMAS SHOULD RETIRE EARLY.
IT WAS JUST GETTING INTERESTING! WHAT DID JOSUE MEAN ABOUT THE DIETARY LAWS?
THAT'S PART OF THE TROUBLE I WAS TELLING YOU ABOUT.
THE TROUBLE IS BETWEEN THE JEWISH CHRISTIANS AND THE GENTILE CHRISTIANS. THERE ARE PROBLEMS ON BOTH SIDES.
I DON'T UNDERSTAND.
COME WITH ME. I KNOW SOMEONE WHO CAN EXPLAIN IT TO YOU.
NEXT WEEK: THE EXPLANATION.

Tom Casey by Bill Hackney

Artist Rick Hackney

LOOK, GUSSIE. THERE ISN'T A DECENT PLACE IN TOWN WHERE THE HIGH SCHOOL CROWD CAN GO TO DANCE. THEY NEED A PLACE OF THEIR OWN.
SO DO I. I HAVE MY PROPERTY TO THINK OF. I DON'T WANT A BUNCH OF CARELESS KIDS MESSING IT UP.
THEY'RE NOT A BUNCH OF "CARELESS KIDS," GUSSIE!
THEY'RE PEOPLE LIKE US, HEAVEN HELP THEM, AND THEY DESERVE A CHANCE TO ENJOY THEMSELVES.
ALL RIGHT SO WHAT CAN THEY PAY?
WELL—I GUESS BY SELLING SOFT DRINKS AND CHARGING ADMISSION FOR DANCES, THEY MIGHT RAISE FIFTY DOLLARS A MONTH.
THERE, YOU SEE?
I CAN GET THREE TIMES THAT MUCH RIGHT NOW FROM A FELLOW WHO WANTS TO OPEN A POOL HALL.
FINE. WE NEED ANOTHER POOL HALL.
OKAY, BUT I'M IN BUSINESS TO MAKE MONEY, RIGHT? TRY TO SEE IT MY WAY.
I DON'T THINK I COULD LIVE WITH MYSELF IF I SAW IT YOUR WAY, GUSSIE.
WHAT DID HE SAY, FATHER? ARE WE IN?
WELL—NO. BUT WHO WANTS A TROLL FOR A LANDLORD? WE'LL FIND ANOTHER PLACE.
MALT SHOP
SURE.
FIRE ENGINE STOPPED. FIRE MUST BE RIGHT NEAR HERE.
COME ON! I'M GOING TO GET SOME FUN OUT OF THIS TOWN EVEN IF IT'S JUST WATCHING IT BURN DOWN.

ROGER

HI, BENNIE. HI, ROGER.
HI, GWENDOLYNE. I GUESS YOU HAVEN'T SEEN ME AROUND MUCH LATELY. I TOOK A TRIP TO MEXICO.
REALLY?
YES, SIR! SURE DID SEE A LOT OF INTERESTING THINGS IN MEXICO. COWBOYS AND CACTUS AND BURROS.
YOU DON'T SAY?
OH, YES. ALL KINDS OF THINGS. I SAW A POISONOUS GILA MONSTER AND A RATTLESNAKE THAT LONG.
YES, SIR, TRAVELLING CERTAINLY DOES A LOT FOR YOU. DID YOU GO ANYWHERE THIS SUMMER?
OH, A FEW PLACES.
OH? WHERE?
LET'S SEE—FRANCE, GERMANY, THE NETHERLANDS, DENMARK, SWEDEN, NORWAY...
... ENGLAND, SCOTLAND, IRELAND, WALES...
THAT GIRL WILL TALK YOUR EAR OFF IF YOU GIVE HER HALF A CHANCE.

The Children's Week

Father Albert Nevins, M.M., Editor

Chat of the Week

'X' is for Unknown

FATHER RAY GRIBBIN

IN stories the man whom nobody knows is called "Mr. X." In algebra the letter that stands for an unknown number is "x." So I think that it would be a good idea for us to let "X" stand for the person, or the people, in the Church whom we do not know.

So far we have talked about lots of different kinds of people. They have all had special jobs to do. And they have all had special names because of their jobs.

There is one job, though, that we all have to do. And that is to be holy. God expects all of us to fill our souls with love of Him. He expects all of us to keep our souls full of love, right up to the time we die, so that we can go to heaven.

If we do get to heaven we will be saints. That is, we will be holy people. We will be with God.

But when we talk about saints we usually mean those men or ladies, boys or girls, who were so holy while they were on earth that it is easy to know they went to heaven when they died. Most of the time God lets such people work miracles. Or, after they are in heaven, He does wonderful things for the people who pray to them.

Most of us could name a hundred saints, without even trying. We could name people who lived in the early days of the Church and throughout all the years of history since then. We could *not* name any saints who are alive now.

Yet, there must be saints alive now. At least, there must be some man or lady, some boy or girl, who will someday be called a saint by all of the people in our Church.

Who is the unknown saint? Is it someone in our country? Is it a holy priest who seems now to be like many other good priests? Is it a holy Sister who is teaching in one of our schools, or working in one of our hospitals? Is it a holy Brother who helps make good men of young boys? Is it a father of some American family who works hard in a factory or office? Is it a mother who feeds her family, and does the laundry, and bakes scrumptious chocolate cake? Is it a little boy? Or a little girl? Is it you?

We just don't know . . . yet. But this much we do know. God can make any one of us a saint, if only we let Him.

The Cross

WHEN I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord! that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrows meet,
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts

Quote of the Week

"A MAN'S true wealth is the good he does in the world.

Bigness

WE think that the earth is very large, and I suppose it is if we had to walk all around it. But in his book, *The Stars* (Prentice Hall), H. P. Wilkins gives us an example that makes us realize how small the earth is.

Take a piece of paper, says Mr. Wilkins, and put a dot to represent the sun. Then put another dot an inch away to represent the earth. The inch between the earth and sun represents 93 million miles!

If we want to put a dot to represent the nearest star we cannot, for we would need a piece of paper four miles long. If we wanted to put in the most distant star we can see, we would need a piece of paper that reached all the way to China.

When we think of this example and realize that our earth is but a mere speck in space, we get an idea of what real bigness is. And yet the whole universe becomes a invisible speck when it is compared to God.

God is infinite. God is everywhere. There are no limits to God, no boundaries. This thought is so big that it staggers our imagination and our minds cannot understand it. All we can do is to look into the heavens and say how wonderful and how great is God!

Know Your Neighbors

The Vietnamese

THIS is a picture of a bishop from Vietnam, a land that lies directly south of China. Many, many people of Vietnam are Catholics.

The people of Vietnam have suffered very much for God. When the first French missioners went to that land, they were put to death. So were many of the people who believed in the new religion.

When peace came, the Church grew strong. Today there are many Vietnamese priests and bishops. A few years ago, the Communists tried to take over Vietnam. They captured half of the country. The Catholics of the north fled to the south where they could be free to worship God. These people had to leave their farms and possessions behind. Almost a million people left all their belongings and went south, rather than live under the Communists.

The people of Vietnam are mostly farmers, and the chief crop of the country is rice. Most Vietnamese are of ancient Chinese ancestry.

The country of Vietnam is very beautiful. Tigers and elephants still roam the forests. In some regions there are very primitive tribes.

We should all pray that the people of Vietnam will soon be free and that the Communists will be driven from their country. We should also help the Catholics of Vietnam who need food and clothing to begin life over again. Our Bishops' Relief organization is helping the Vietnamese but what it can do depends on the generosity of American Catholics.

Catechism Review

God Creates the Angels

GOD is the true Creator of everything. A true creator is one who makes something from nothing. The main things God created are angels and men. An angel is a spirit, and like all spirits have no bodies. God gave the angels the power to choose whether or not they wished to obey Him. Some angels refused to serve God. The Archangel Michael was ordered by God to drive these disobedient angels from Heaven into Hell. These bad angels became devils. The chief angel in Hell is called Satan or Lucifer. He is the one who led the revolt against God. The good angels are enjoying everlasting happiness in Heaven with God. They help us, and each of us has one angel who acts as our guardian to protect us from harm. Answer these questions:

1. What is creation?
2. Who is the true creator?
3. What were the chief things God created?
4. What is an angel?
5. Why can't we see angels?
6. Did God allow the angels to choose?
7. Did some angels refuse to serve God?
8. Who was sent to punish the wicked angels?
9. Where did Michael drive the bad angels?
10. Who was the head of the bad angels?
11. Where are the bad angels today?
12. Where are the good angels?
13. What are the bad angels called?
14. Are the good angels our friends?
15. What is a Guardian Angel?

THINGS TO DO:

1. Recite a prayer to your Guardian Angel.
2. Look in a Bible History and find examples of angels coming to help men.
3. See if you can find the names of some angels.

Obedience

IF you're told to do a thing
And mean to do it really,
Never let it be by halves;
Do it fully, freely!

Do not make a poor excuse
Waiting, weak, unsteady;
All obedience worth the name,
Must be prompt and ready.

—Phoebe Cary

MARY

VIRGIN Maid of Galilee,
Teach us always how to be
Pure and humble just like Thee . . .

Teach us how to bear life's woes,
Just like Thou dids't bear those thrbes
Calvary brought Thee, Mystic Rose!

Mother of the Saviour, we
Cry to Thee so often,—see
How sin-soiled and stained we be!

Virgin Mother, help us trace
In our lives Thy lovely ways,
Mother of God and Full of Grace!

—Harrison Peiris

FOR every person there is but one rule of conduct: Always do the right thing. The cost may be high in money, friends and sacrifice. But the cost of doing wrong is infinitely greater. For a temporal gain we barter eternal life and happiness.—Rev. John A. O'Brien

Father Conroy Talking

What Price Arms?

WITH the United States engaged in a desperate race to retain world supremacy there is a definite, almost frantic emphasis, on the physical sciences in education. Our chief opponent in this race is Russia and they are turning out engineers by the hundreds of thousands every year.

I do not think we should be stampeded into panic by this situation.

I am not denying the importance of military preparedness, but I do say that when this is accomplished to the complete extinction of the arts there will be nothing left worth fighting for anyway. If we ever arrive at the day when we have nothing but nuclear bombs, planes, ships and guns, we will already have lost our national happiness in the process.

If Russia continues along her present lines she will not survive as a nation. The war-like nations of the past have long since disappeared. Sparta and Macedonia could be cited as examples. Alexander and his armies is still another instance. You remember how the man died from dissipation after conquering the *whole world?* And how his armies cracked up when they learned after arriving at the sea, that there were no further plans for conquest?

THESE were all nations which could think of nothing else but war and arms. Even the Huns, the Goths, the Visigoths, the hordes of Genghis Khan and other destroyers have disappeared while the cultured nations which they completely sacked are still in existence.

And how many times has Germany been beaten to her knees for the same thing? If the leaders of Germany had recognized the amazing talent for the arts possessed by her people—as a people—Germany would today perhaps be the most powerful and influential nation in the world. And her people *do* love the arts.

I will always remember an instance which proves this beyond a doubt in my mind. I was in Berlin shortly after that great city had been bombed out by the Allies. Everywhere one looked there was nothing but rubble.

But here coming down the street, picking his way through the bricks, was a young lad with his books under one arm and an old battered *violin* under the other. To me there was only one conclusion: *any plans for rebuilding in Germany would have to include the arts!*

WHY do I draw that conclusion? It's like this, friend. If there was anything that kid *didn't need* in the midst of all that desolation, it was his violin!

It would have been the first thing he would have thrown away in the pursuit of food, shelter, medicine or what have you. If you don't understand this, then you simply don't understand what it means to be bombed out and destroyed.

But no, this youngster hung on to his violin. Life in the future, happiness and contentment, were simply unthinkable without the arts, not only to this lad but to millions of others. That's why he had his violin under his arm.

And it's also why the United States found it necessary to hang a big sign on the battered German Opera Building in Berlin reading, "This building being restored by the Marshall plan." We thought this would win over the Germans to the honesty of our intentions.

I am not so sure that this propaganda was successful but we knew the German populace would be insulted and suspicious of our monetary aid if we overlooked the re-development of their art centers.

SO we come back to a point which I've stressed many times in this column. Bear down on your studies. But bear especially upon your English, your grammar, your history, your music and other such subjects.

They are more important than ever. Without a knowledge of these you can be the most brilliant engineer in the world, the most clever technician, but you'll still be ignorant, unable to express yourself and easily led.

But there's more than the personal element involved. Our enemies—the very people who are inspiring this arms race—are actively trying to bring about in our nation's youth a disgust for the subjects mentioned above.

A good technical student who doesn't know his history nor respect the arts is to be regarded as *another possible Openheimer who will betray his fellow man or a Kinsey who will degrade his fellow man.*

In either case the cause of our enemies is served. They thrive on betrayal and their aim is the complete degradation of mankind.

Extracurriculars . . .

Are You Adjusting Well?

CECILIA WADE

THE other day I had the car to drive to school. To show my appreciation I stopped at grandmother's after school and offered to take her driving up and down the country roads she talks about so much. She always wanted to see what she called the Old River Road again, the one she walked to town when she was a girl.

We took absolutely every possible road from the farm where she was born, but still grandmother said we did not take the Old River Road. That was not the official name for it, so I could prove nothing. But I knew we did take the road grandmother used to walk, only it had changed so much she could not recognize it. Right roads change into wrong roads when we cease to adjust to the additions and subtractions of the years, Daddy says.

He says we don't have to get old for right roads to change to wrong ones if we don't adjust. Six months can make a big difference at our age. We have to adjust to a new year of school, new friends, and new problems. If we are adjusting well we are on the right road even though it keeps changing. If we cease to adjust well, then we are lost as grandmother was when we were out driving.

The secret is to apply God's unchanging principles to changing circumstances. Increased love of God obtained through prayer and the Sacraments and correspondence with graces received help us to adjust and be ever pliable. Fear makes us rigid and every change becomes hard for us. Indifference throws a fog over all roads and we lose our sense of direction.

Are you adjusting well? Mother and father, spiritual director, and often a teacher can give a good objective answer to that question if we but ask for their help. And occasionally it is good to ask this question.

A Winter Vacation?

WE suggest the O.S.V. pilgrimage-tour to Guadalupe and Mexico in December.

Highlight of the trip will be the visit to the Guadalupe shrine on the patronal feastday and national holiday, Dec. 12.

Also included in the itinerary are visits to Taxco, Cuernavaca, the floating gardens of Xochimilco, a tour of Mexico City, a visit to the ancient pyramids and three days at the famous resort of Acapulco.

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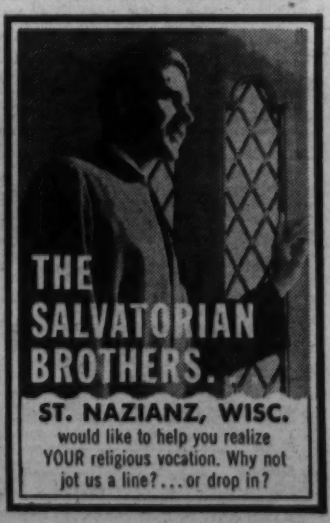

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Sportscasting

THIS is the weekend the Fighting Irish of Notre Dame open gridiron activities for the 68th time. To a certain degree, one of the big problems facing Coach Terry Brennan and his aides is reminiscent of a year ago. Namely, it is that of developing a line. Six of seven line regulars had been graduated following the 1954 season, so virtually a completely new line had to be developed in 1955. Now, statistics show that six of seven of last year's line regulars have been graduated.

Still, the situation is really quite a bit different. A year ago, there were a certain number of varsity reserves returning. From this group, thanks to a tremendous coaching job by Brennan and his staff, plus some rather inspired performances at times by certain individuals, a line was put together which performed fairly well most of the time.

This season, however, the development of a line will have to be done to a great extent with newcomers . . . sophomores who will be under fire for the first time. And all that this predominately sophomore line will have to do is face what is admittedly the most difficult schedule in Notre Dame's long grid history.

Dick Prendergast, 195-pounds, was the only sophomore in last season's forward wall, performing at left end. Now, as a junior, he is the only returning line regular. He has a good deal of experience, having averaged 51 minutes a game last year. Gary Myers, 195-pounds, a sophomore seems to be leading the fight for the first string right end spot. Bob Scannell, senior, 190, has won two monograms seeing spot action both of the past two seasons. Jim Munro, 195, another senior, played briefly in both 1954 and 1955. Both Scannell and Munro can play either end. Ron Toth, 205, Dick Royer, 190, and Lou Manzo, 205, are three more sophomores.

BOB WETOSKA, sophomore, 215, was an end in high school, at De LaSalle, in Minneapolis. He was also a wingman as a frosh, and during spring practice, last April, at Notre Dame. He was considered a good bet to hold down the right end position. But at the start of fall practice, Brennan, knowing he needed help at tackle, and allowing for Wetoska's size, moved the Minneapolis boy to right tackle and here he is considered to be the likely starter. George Groble, senior, 212, has performed but a total of 17 minutes over the last two seasons. But he showed considerable improvement this spring and may land the number one left tackle spot. Joe Bosse, senior, 210, is recovering from a knee operation, but it is hoped he will be able to play more than the 33 minutes he performed last year. Sophomore hopefuls at tackle include Frank Geremia, 215, Dick Ciesielski, 210, Don Lawrence, 212, and a lad who possesses a rather famous football name, Bronko Nagurski, Jr., who weighs in at 215. Tom O'Brien, junior, 217, is a service returnee, and at 23 is the oldest man on the squad.

Angelo Mosca, a 230-pound sophomore and the biggest man on the team, was at tackle during spring practice, but was tried at right guard this fall. However, he has been bothered by a leg injury. It is also quite possible he will be moved back to tackle. Bob Gaydos, junior, 200, is the leading candidate for the first team left guard position. He started a couple of games last year. Al Ecuyer, sophomore, 195, is the probable number one right guard. Jim Schaaf, 195, is another soph right guard. Gene Hedrick, junior, 190, will probably be behind Gaydos at left guard. Dick Shulsen, junior, 190, and Paul Djubasak, junior, 200, are other possibilities at guard. Shulsen played but two minutes last season, and Djubasak not at all.

Lou Loncaric, senior, 195, and Ed Sullivan, junior, 190, are battling for the center spot. Loncaric had but 60 minutes of playing time last season. Sullivan saw considerable service, but it was all at right tackle.

THE strongest position on the team is quarterback. And this is not due entirely to the presence of All-American Paul Hornung, a 205-pound senior. Hornung is an outstanding football player, and compares most favorably with the many famed Irish quarterbacks of the past. However, Coach Brennan also has considerable confidence in another senior, Larry Cooke, 195. If Brennan can develop two units, as he would like, Cooke would guide the second eleven.

Captain Jimmy Morse, senior, 175, at halfback, is the third returning regular. The other two being Prendergast and Hornung. Morse can play either halfback, but will probably be on the right side. Aubrey Lewis, junior, 190, is a strong candidate for the left half post. Lewis started the first four games last year, but thereafter was considerably slowed by injuries. He missed spring practice because of concentrating on trying for an Olympic berth. Bobby Ward, senior, another left half, is the smallest man on the squad, at 160 pounds. Dean Studer, senior, 180, Dick Lynch, junior, 185, John McDonnell, senior, 180, and Sherrill Sipes, senior, 185, are all in the right halfback fight. Studer, in particular, has had a good deal of experience. Jack Murrin, 175, is among the sophomore halfback hopefuls.

Three sophomores head the battle for the fullback assignment. They are Norm Odyniec, 180, Jim Just, 185, and Nick Pietrosante, 205. Chuck Lima, junior, 195, is another after the job.

That completes a look at the personnel. Now take a look at the Sunday paper, and see how they did last night against Southern Methodist, in Dallas.

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Why She Failed

Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

IN *The Nun's Story* (Atlantic-Little, rown. $4) Kathryn Hulme is depicting a elgian woman's seventeen-year struggle meet the requirements of the religious e, a struggle which ends in failure. This the actual history of a real person, ritten in the form of a novel. It makes a ok which keeps a tight hold on the read- 's interest throughout, and in most re- ects it is admirable. Excellently written, it reveals a penetrating understanding of, and sympathy with, a way of life which is often grotesquely misunderstood and misrepresented.

Msgr. Kennedy

Gabrielle Van der Mal, daughter of a distinguished doctor and with considerable training in nursing, enters, some thirty years ago, a sisterhood which has houses in many lands. Her strong desire is to be sent to the Congo, some obscure post in the jungle where e can give medical assistance to the atives.

The novitiate, at the vast and perfectly ordered motherhouse, proves an amazing new world to her. The strict, elaborate iscipline, the insistence on the Rule down its minutiae, the demand for entire obeience, the spiritual regimen aimed at iving all to God and retaining nothing self—these impress her, and she strives conform. But she is never able to go l the way.

This continues to be the case when, ter, she is pursuing studies in tropical edicine at the university, when she is orking at an institution for the medically l, when she is finally sent to Africa.

Just as, in making her final vows, she laces a reservation to their stark commitent, so in the day-to-day routine she conues to assert rebellious self, sometimes in mall ways and, at climatic moments, in so ecisive a way as to make inevitable her ltimate withdrawal from the community.

The withdrawal comes during World War II, when, back in Belgium, she reuses to conform to her superior's decree hat the nuns continue with their hospital ork and have nothing to do with underground activities. Her bitter hatred of the ermans, her obsessive concern with her amily, her passionate resentment of her ather's death induce her to be systematically disobedient.

She recognizes the hypocrisy of her ituation. Here she is, in the habit of her ommunity and supposedly living by its ule and docile to her superiors, but following more and more her own counsel. Nor will she change. Honesty requires that she eave, and that is arranged.

We have here irreconcilable conflict which mounts with each stage of the book. Quite unusual is the fact that justice is one to both sides.

The religious life is not represented as nhuman or impossible. It is shown to be xacting but incomparably noble, and its ractice, along with what that does for hose equal to it, is demonstrated in winning and impressive portraits of splendid uns with whom Gabrielle associates.

On the other hand, one is made to see precisely wherein Gabrielle is unsuited to he life. She has sterling qualities, yet detachment and humility to the point necesary for the high vocation to which she hinks herself called, are simply not within her reach.

Some things in the book are questionable. Crucial to the narrative is the episode n which Gabrielle is asked by her superior to fail her university examinations n order not to humiliate an older, envious un. Perhaps something of the sort really happened. It cannot be condoned. The deliberate arrangement of failure would be n offense against truth; it would be irrational misuse of God's gifts; it would not be humility, or conducive to humility, since humility is irreconcilable with untruth; nd it would be pandering to spiritual disorder in another.

Also there are minor errors, such as referring to the various liturgical colors of altar cloths, and to the use of the missal on a sick call, as well as stating that "the sisters said a Mass."

But again and again, put most accurately and beautifully, occur notable passages such as explanations of the meaning of the Mass, of the reasonableness of penances, of what membership in a community does for a person, and so forth.

ILLS INTO SACRIFICE

THE Catholic Union of the Sick in America is still little known. Although CUSA came into being over forty years ago, in Switzerland, it was less than a decade back that the first American unit was organized.

To be a member, one must be a practising Catholic and in such a state of health as can be offered as a sacrifice.

Each group comprises eight members, and has a leader, a liaison officer, and a chaplain. Within each group letters are constantly in circulation, which makes not only for friendship and the consoling of one another, but also for spiritual instruction, encouragement, and solidarity.

The work of the union is the subject of Helen Caldwell Day's latest book, *All the Way to Heaven* (Sheed and Ward. $2.75).

In it she pictures an imaginary character, John Paul, gravely and helplessly ill, baptized as a child but become indifferent, depressed and rebellious against God because of his lot. He is told of CUSA, becomes interested, joins, and through membership has his whole outlook altered, gets in touch with people as badly off as he, and learns how to use his apparently meaningless and worthless situation to vast spiritual gain.

If the case here spelled out is fictional, its elements are entirely factual. One is enabled, therefore, to see CUSA in operation and to appreciate what it does for people sunk in suffering and bewildered, apathetic, or angry. Into their pain-brimming existence it brings light and love, the possibility of being useful, the means of sanctification.

So fine an enterprise deserves to be widely known, and Mrs. Day's book will make it so.

SHORT TAKES

ALMOST fifty shrines of Our Lady, in every quarter of the globe, are described in Sister Mary Jean Dorcy's *Shrines of Our Lady* (Sheed and Ward. $2.75). The history and the present status of each are briefly presented. Most of them, even those in our own hemisphere, are relatively unknown to American Catholics. Each becomes vivid as the author tells us of it. There is here a great deal of information succinctly put. But surely a Mass in St. Peter's in the presence of the picture of Our Lady under her title of "Salvation of the Roman People," cannot be said to have been a Mass "in its honor."

Inside the Ark and Other Stories is a collection of Caryll Houselander's magazine pieces for children (Sheed and Ward. $2.50). They all have a simplicity and limpidity sure to appeal to children. One of them, "Petook," comes close to being great of its sort, and several others are decidedly superior. Even the lesser efforts are well worth inclusion in a book, and the present book is likely to prove a favorite among the small fry.

Any of the above mentioned books may be ordered from the Book Department, Our Sunday Visitor, Huntington, Indiana, or directly from the publishers:
Atlantic-Little, Brown & Co., 34 Beacon St., Boston 6, Mass. Sheed and Ward, 830 Broadway, New York 3, N. Y.

Good Harvest

WHILE visiting with a farmer in his rice field near Silang, Philippines, Columban Father Edward McKenna noticed poles at the four corners of the field with ribbons flying from each.

"What's the idea?" he asked the farmer.

"To honor the four evangelists, whose names are on the ribbons," was the reply.

The Columban missionary, a native of Cohasset, Mass., was more puzzled than ever.

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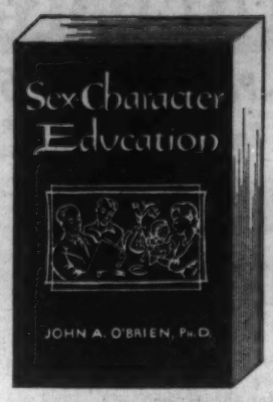

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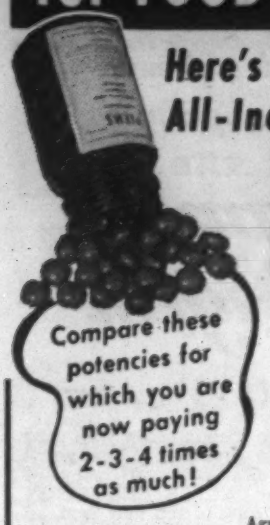

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A Guide to Family Entertainment

Looking and Listening

Bye, Bye, Bridey!

JOHN E. FITZGERALD

SURE now, and tis a remarkable tale I have to be telling you today. Tis the tale of a young colleen who thought she was two. Not in age but in number. While tis a delightful spoof for those who with a twinkle in their eye can chuckle over such a whopper, tis nevertheless a sad tale for those gullible little ones who put down hard cash to buy the book **(The Search for Bridey Murphy,** Doubleday) to read or, like Paramount pictures, to film.

John Fitzgerald

Tis the story of a young Pueblo, Colorado, housewife who, in her spare time, helped a businessman pursue his hobby of hypnotism. Now hypnotism itself is a recognized fact and has been used by skilled operators in curing physical and psychological ills. But in the hands of dabblers has wrought much confusion and even harm.

The lad who did the hypnotising was one Morey Bernstein. Ruth Simmons was the name used to cover the identity of Mrs. Virginia Tighe. Bridey Murphy was the personality Mrs. Tighe had been in another life. At least that's what many believed when the li'l darlin' began spouting about her previous existence.

In a brogue (Virginia had done Irish recitations as a kid) the housewife told Bernstein's tape recorder of her life in 19th century Ireland. She was even able to dance an Irish jig (Virginia had danced in Chicago streets for pennies as a child). From her recountings came the best selling "non-fiction" book which sold over 170,000 copies in its nine printings. Even the record album sold over 30,000 discs.

Twas a fascinating story of reincarnation. Virginia—as Bridey, that is—popped up in Cork on December 20, 1798. On the same day far over a century and a half later came I into existence on what I still believe to be my first time around.

She lived in a wood frame house (lumber being scarce in Cork, most people lived in brick and stone houses). She describes her life, marriage, death and burial.

Her husband (Bridey's not Virginia's) taught at "Queens University" which was only raised to that status 44 years after she departed her first existence. His name was Sean, which, I am told, is an Irish version of my own name, John. Bridey pronounces it Se-an while most call it Shawn.

Statistics are lacking in any church in the neighborhood about the li'l colleen; nor is her family mentioned. But then again, she attended a church which did not come into being until 47 years after her death. She died from a fall she tells us.

Anyhow after the wee lass left the ould sod that Sunday in 1864—or rather after she departed under it—she popped up again in the midwest in 1923. In her new existence today as an auburn-haired mother of three Mrs. Tighe says she has never been to Ireland.

While some believe in the individual creation of each human soul by God, and follow St. Paul's idea that "It is appointed unto men to die once, but after this comes the judgment" (Hebr. 9:28), Bridey blithely butts aside these ideas by her convenient reincarnation. She even neatly disposes of Purgatory by describing a state of vague vacuity where there's neither pain nor happiness.

But such an amazing tale as Bridey's often stirs up suspicion in the minds of lads and lassies not too inclined to believe such a history. Incorrect statements and omissions (the lass never mentions the famines of the mid 1840's which almost halved Ireland's eight million population by immigration and death) call for a bit of investigating.

The **Chicago American** did some. Bridie Murphy Corkell, a 59-year-old grandmother was found. When Virginia was a child she had lived across the street from the Irishwoman. She even had a crush on Bridie's son John (Sean).

A little added here, and a little added there, and it all added up. Virginia was a highly imaginative girl who, under hypnosis, recalled bits and pieces of stories told her in childhood about the Emerald Isle. Things fitted into a neat story, and thus the search for Bridey Murphy came to a screeching halt.

The day I toured Paramount studios, the only film shooting that day was, you guessed it, **The Search for Bridey Murphy.** In trying to capitalize on the Bridey boom, the studio has come up with a film which doesn't seem to have a market. What to do? Perhaps it's just as well that such a ridiculous movie doesn't become a hit, for lots of people can easily be misled. But it seemed such a waste of talent and money to make it in the first place.

Later in the cutting room Film Editor Tom McAdoo was demonstrating how a scene is edited and spliced together. He ran some film through a Moviola machine. This gives the cutter a chance to see the various shots at first hand without having to run them through a large projector. The clip was one of a distinguished gentleman explaining a preposterous philosophy of reincarnation to the actor playing the hypnotist. Though the material was stupid Tom McAdoo gave a colorful explanation of how shots are matched, edited and arranged so that the greatest impact is given a particular scene. Tom has edited such excellent films as George Stevens' **A Place in the Sun** and Danny Kaye's **The Court Jester.** Next door from Cutting Room No. 13 boomed the voice of God. It turned out to be from the sound track of Cecil B. DeMille's forthcoming **The Ten Commandments.** Sometimes it seems a shame to see such fine technicians wasted on such silly pictures as "Bridey."

But then again, since the search is over, and the author can wipe the tears of embarrassment from his eyes with dollar bills, there's always a chance that the film may not appear. Perhaps it'll be spirited away in the night by the wee leprechauns. T'will be good riddance.

* * *

MOVIE REVIEWS

HIGH SOCIETY (M.G.M.)—Will be a boxoffice hit because of its stars. Bing Crosby, Grace Kelly and Frank Sinatra are recognized talents and names that will draw patrons and fans to see them automatically. The picture however is only a bit better than fair. It's even a bit worse than fair when it comes to good taste. Despite a sprightly score by Cole Porter, the appearance of Louis Armstrong (Ol' Satchmouth) and a good supporting cast, this musicalized remake of **The Philadelphia Story** doesn't really use the talents of its stars. Surprisingly disappointing.

THE FASTEST GUN ALIVE (M.G.M.)—A good family western. In fact its twist ending gives it an added impact. Glenn Ford is the mild storekeeper whose secret is his quickness of draw. Jeanne Crain is his wife. Broderick Crawford is the "fast gun" who wants to challenge Glenn's skill. However the film was spoiled for me when a reviewer told me the trick ending. Some reviewers should be shot.

RUN FOR THE SUN (United Artists)—Author Richard Widmark and newshen Jane Greer are forced down in the South American jungles. They are held captive by Nazi war criminals but escape and are chased all over the landscape. The picture starts slow, but the action gets better towards the end. But such a corny load of dialogue is given to actors Widmark and Trevor Howard (two of the best actors in the country) that sometimes you can't keep from laughing. Not bad.

* * *

GOOD NEWS FOR TEENSTERS

Since everybody's always picking on you, and considering you to be potential juvenile delinquents, here's a quotation from Enid A. Haupt, editor and publisher of Seventeen magazine. You can quote it to friends, relatives, etc., next time you find yourself unjustly maligned.

The lady editor told Kathy Godfrey on CBS Radio's **This is Kathy Godfrey** that: "The present generation of teen-agers is the best in American history. This generation is considered to be five years older in attitude than teen-agers of 25 years ago," she said. "I think children of the present generation get along better with their parents because they are free to discuss problems now that would have been taboo just a few years ago. This leads to a better understanding between child and parent."

* * *

Almost all television programs are now carried on the 12 VHF (very high frequency) channels. While there are more than 70 UHF (ultra high frequency) channels available, most sets can't receive such telecasts. And since there are so few UHF set owners, UHF stations find it very difficult to operate at a profit.

A Cause for Confusion

DALE FRANCIS

LET me borrow again from Lewis Carroll's "Alice in Wonderland." This time from a speech by Humpty Dumpty. "When I use a word," Humpty Dumpty said, "it means just what I choose it to mean—neither more nor less."

I was thinking about this the other day when I read that a Presbyterian was insisting that his fellow-Presbyterians call themselves "Catholics." Now it happens I know a lot of mighty nice people who are Presbyterians and so I don't wish them any trouble but I figure if they follow this fellow's advice there will be a lot of confusion.

Dale Francis

Abraham Lincoln once asked how many legs a horse would have if you called his tail a leg and when someone said five, wise old Abe said, nope, just four. Calling a tail a leg doesn't make it one.

The way I figure it, calling a Presbyterian a Catholic isn't going to change the facts much but it is bound to make for confusion.

Of course, to be fair about it, the fellow wasn't trying to be nonsensical. He was insisting that the Presbyterian church is Catholic and he noted that when Presbyterians recite the Apostles Creed, they say they believe in the Holy Catholic Church.

That's true, they do say this and so when the Presbyterian spokesman asks he be considered a Catholic, he has something in mind, he really means he has a right to the word.

Now, as a Baptist magazine I read never fails to advise its readers, the words "Catholic Church" never appear in the Bible. (As a matter of fact, neither do the words, "Baptist Church," and John the Baptist never claimed to have founded a Church. These are things you figure everyone knows until you run across someone like a Catholic who came to me one day, insisting to know whether it was true St. John had become a Baptist as one of her friends claimed.) But the designation, Catholic Church, came fairly early in the history of the Church. Chances are it was used almost immediately but we have record of its use near the end of the first century or the early part of the second when St. Ignatius the Martyr wrote to the people of Smyrna, "Where the bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church." That was the first written use of the term we still have on record and it pretty well sums up the Catholic Church, too.

But you know, early in the history of the Church, there were groups that separated from the main body—just as Protestantism was to separate 16 centuries later. Whenever they did, they wanted to hang on to the designation, Catholic Church.

St. Augustine commented on it in the early fifth century and then said, "Yet to the inquiry of a stranger, 'Where is the Catholic Church?' no heretic would dare point out his own basilica or house of worship." And that's still true today. Chances are if you met this fellow who claims to be a Catholic even though he is a Presbyterian and you asked him the way to the Catholic Church, he wouldn't point out the way to his own church but to the real Catholic Church.

But that is because words have the meaning that the whole of the people give to them and it happens that when you speak of the Catholic Church, almost everyone considers you mean the Church we say is the Catholic Church.

But what about the Apostles Creed? After all Protestants do recite it and they don't mean by the Catholic Church what we mean by it when they do. All I can say is that when the Apostles Creed was written—and it was not written by the Apostles but considerably later—those who wrote it meant exactly what we mean today and down through the centuries, right to the time of the revolt of the Protestants, everyone who recited it meant what we mean and we mean today what we meant through the centuries.

Personally, I don't like to quarrel over words. A lot of the difficulties in the world are semantic and I'd be all for letting everyone decide for himself what a word means except that would just create confusion and then nobody would understand anybody else.

As it is now, catholic with a little "C" means universal and Catholic with a big "C" has to be universal, too. And to be universal there must be unity, there must be sameness and it must exist everywhere in the world, that sounds like the Catholic Church to me.

Finally a word means what the people think it means and I imagine if you got off a train anywhere in the U.S. and asked a cab driver to take you to the nearest Catholic Church, you'd wind up every time in front of what we insist is the Catholic Church.

I heard about the Englishman who at Grand Central station asked to be taken to Christ's Church, meaning an Episcopalian church of that name. He wound up in front of St. Patrick's, looked out and said, "But this isn't Christ's Church." "Well," said the hackie, "If this ain't then He ain't got one."

So it isn't even safe, so far as the people are concerned, to use even other designations but to try to appropriate the name "Catholic" is just to ask for confusion. Come to think of it, I could cause a little confusion, too. The word, "presbyter," is a word that means elder or priest and since in our church we have priests then in a way we are Presbyterians, too. But I'm not going to argue about that. They can keep Presbyterian, we'll keep Catholic and then everybody will know what everybody else is talking about.

FOR a long time, one of my favorite actors and favorite persons has been Gene Lockhart. He has appeared in more than 70 motion pictures and some of his characterizations have been gems. But Gene Lockhart is known for something more important.

Whenever I've talked with people who know show business about Catholics in the entertainment world, Gene Lockhart is always mentioned as an example of a man who has achieved great prominence while at the same time remaining not just a good Catholic—there are many good Catholics in show business—but an apostolic Catholic.

His latest contribution came when he assisted the Jesuit Fathers from St. Louis in getting together a group of tape recordings by various film personalities and these are now being released under the title, "What It Means to Me to Be a Catholic." Those who are interested in them for radio programs can get more information from Father Eugene Murphy, S.J., 3900 Westminster Place, St. Louis 8, Missouri.

This series should be a kind of antidote to Murrow's "I Believe," which offered men and women who often turned out not to believe much of anything. It should even be possible to transfer the Catholic series to a book that would tell much of the Catholic faith.

Gene Lockhart is a man who will be long remembered. His acting would be enough to guarantee him fame. But he has written songs that will be remembered, too. "The World Is Waiting for the Sunrise" is one and "Mother of Us All" is another. His wife, Kathleen, is a great actress, too, and his daughter, June, was a hit on Broadway, never gained quite the success she deserved in Hollywood, but became well known as a TV panelist.

Quite a family, these Lockharts, a family all of us can look on with pride.

Any Other Name

HE'S no secret weapon, but "K-13" is what he's known in Arequipa, Peru. Whenever Father Albert I. Koenigsknecht, Maryknoll Missioner from Fowler, Mich., had to give his name to Spanish-speaking clerks here the confusion would start.

The clerk would undoubtedly ask the Michigan padre to spell his last name and the missioner would oblige with: "K-O-E-N-I-G-S-K-N-E-C-H-T." The clerk would then usually follow with: "Once again please, slowly!" And the marathon would start all over again. So it is easily understandable when the clerks and Father Al got together and came up with an acceptable substitute, simply, "Father K-13."

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